

# 1166 Group 1 Tuesday, March 28, 1967, N. Y., N.Y.

I'll have to correct a mistake I made; last week I said the meetings were going to be held on Thursday, of course I meant Tuesday. That will be a day to conquer, so I hope you haven't made any rearrangements. It is the same kind of a meeting as today, same time approximately, it may be easier for some of you I do not know. Last meeting before we go; it turned out to be a little more enthusiastically received than I originally thought, and maybe it's good; we'll have to find out. After the first day we'll know a great deal more, and then from then on, we ought to let you know, those who stay here, how we are getting on. Truthfully told, the calamities already have started, of course they have to be met, but you never know, I'm sure we'll sail through. (phrase unclear).

So now what is there that we still can talk about now. You'll be alone, by yourselves, I will miss you. I will think many times of those who are left behind, and you have as a Tuesday group, of course, a double responsibility, maintenance of work for yourselves and also help those from Monday, who are anxious to learn and perhaps who sometimes will look up to you, and then the question is how will you be. How can you actually at such a time manifest what is of importance to you, and how can you help them to formulate for them, and at the same time finding out how difficult it is sometimes to be correct, and not to waste too many words; I say waste you can use many words if they have meaning, there's no question, there is no prescribed time limit for the length of an answer. As long as it is on the level of work and related, whatever subjects there might be, which will point constantly to the necessity of work on one's self, and that you will not allow yourself to go off on a tangent, simply because you happen to like it; or because you want to hear your voice; or you think that you're wonderful because you're so clear; or that even with the best

of intentions, that a particular subject you prefer to talk about because it's clear to you, and of course you want to communicate it because you would like other people to share. I think the motivation is part right, but how will you share? How will you enter into the thoughts and the feelings of someone else? You see, I'm now talking about your responsibility as a little bit more advanced group. In the total length advancing, of growth, of becoming conscious, of really becoming a man. It is still a very small step, don't ever forget it; don't think that you're there or that it is already possible for you to really indicate partly by means of the way you live and partly by means of whatever you call your formulations, and hope they will be correct, that they will be in an exact language. I also hope they will be to the point, clear, that there is no further convincing necessary. How will you convince? The assumption is of course that if you're clear that your mind is logical, that the other person is also logical, and can receive from the same basis. Of course many times it isn't true. The minds don't meet that easily, and you can with your own mind, very seldom understand what the other mind is really thinking about, and sometimes their particular questions are not even formulated well enough. So with that you have to have a certain form of intuition, of knowing where such a question is living, where the question comes from. And then the importance is, not so much that you will be clear, but first that you meet them at the proper place, where are they living. And you then, if you consider it even if you are above them, you have to bend down, to understand, is really in that sense, to be able to stand under them, and then together lift up, bring it to a level, give it perspective. And then that clarity can help you, so that they when they understand you, where you are willing

to come down to wherever they are, that they have confidence in what you are saying, and for that reason they are willing to listen, and they want to go along with you, because they know then, and perhaps they start to feel that you have something worthwhile to say. How to make that now clear to them. There is something else that is needed, it's not words, and it's not even the logicality of yourselves. It is of course that what comes from your own experience and whenever you speak of your own experience. You have to use a special kind of a voice, a tone. The tone of sincerity. A tone about which there can not be possibly any further argument. When you reach that, then you can reach the other person direct, because you reach their emotional state. It is of course helped when you indicate that you know where they are, but also the willingness that you are wanting to tell them something worthwhile for them, that depends a great deal on how you present it, on what kind of relationship you establish. Try to establish it as soon as you can. Whenever you start with an answer, already in the very beginning, I would say almost in the first word, or the first sentence, there has to be that kind of a quality. I would say if you cannot do that, don't answer. Wait till you can. The requirement, of course, is your own sincerity and that has to be based on what you know, and what you understand yourself, and this kind of an understanding you will only get by an experience of your own; and whenever you can talk about an experience, you can be quite convincing, of course you can, provided; you are willing to communicate something that perhaps at times may be quite dear to yourself, or maybe a little private. Don't hesitate to do this because, this is one of the ways in which people start to come back, because they want to hear

about inner life; ~~because they themselves have an inner life~~. This is the reason they ask the question. I hope that the kind of question they ask, from inside, growing out towards you, because as soon as a question is theoretical you have to answer it theoretically. Don't waste your emotions where it is not needed, and surely where it is not wanted, and of course where it is a waste for you and almost I would say to that extent it would become quite simple. Those are pearls, you cannot throw them away. When you establish a foundation first of an emotional relationship, there is something on which you can put these little treasures. That is if you solved ( words unclear ) of that what is your experience in life, by calling this and that in a very simple way, not complicated, because they will miss the point. Again I say you have to talk in their language, and then bring it up; afterwards, you can use whatever you like for perspective, to put it in the proper place, so they then have a vista. There were you going so that they come with you wishing to find out what happened to you and then you talk if you wish about yourself, but all the time, having in mind the possible application for them in their life. How do you start. You listen very well. You listen to their question. When they start maybe they fumble a little bit, maybe it is difficult for them to put things in certain terms or find the correct word. If they use the wrong word, don't correct them; afterwards you can use the right word and they will hear; don't criticize a person for whatever they are and wherever they are. Most likely you came from that place also, and maybe you came even from a lower place than that. The necessity of becoming simple, of course, it's obvious. It shows in the first place that you know what you're talking about, and in the second place it's easier than just to go for them; all the time have them in mind, as they formulate, as they speak, as they develop

a thought, or some kind of a concept, maybe not entirely clear, but you will know *bon entendu de mis not su fist*. Then, if you come to that point you let already as they are talking, you formulate within yourself the question how they should have perhaps asked it and how your answer is going to link up with it, so that all during this question that is now being expressed your mind is active, it doesn't say anything but already the formulation takes place because you know where you can hang on something that will be understood when you start to answer them. And towards the end when they, as it were, come to a conclusion, you come to the conclusion of the question how it should be answered. And then all you need is just perhaps a little moment giving your mind rest, to assort the different thoughts that are there to put in the proper place and to let them be whatever they are and then something in you starts to select. You must start then with that what is of course belonging already to them, because it is based on that question, and then from there on you build up, you start to illustrate, you start to use the terminology they have used. Sometimes in a little different way in order to indicate that perhaps it should have been a little sharper, but you keep in contact, because you remember the question all the time and that in the middle of your answer, you remember maybe the beginning of their question - it should be clear to you. Don't lose the thread of a question. Don't lose the way how they have started and to what end they came at the end when, asking a certain, asking for an answer that you are supposed to give. If you want to wait as I say, so that <sup>the</sup> different thoughts that have been formed in your mind can almost parade in front of you and you can make your selection and then at the proper time you will use the

right kind of a word, also the concept, and sometimes you will see that you must not be in a hurry, and sometimes <sup>the</sup> ideas are already there practically formulated and they cry almost for wanting to be expressed at the proper time. When is the proper time. When you decide you want to use them. This whole panorama of this kind of theater of your mind; the questions to be answered by concepts which are your own actors and you direct it because you are the master of ceremonies. Your mind dictates this to them, you call them at the proper time to arrive and they have to appear on the stage; before that they must remain hidden behind a screen, but when you wish you introduce them at the proper time, and then you take out of this a play, a play answer. A play of something that you, <sup>you</sup> might say almost have written. And that then in its totality is unfolded in front of them and you help them along to see how it has grown, from there to where, step by step, to indicate logically if their particular question already could be answered if they had only rearranged their own thoughts, and given ~~it~~ <sup>you</sup> time enough to evaluate what was important for them. A good formulation of a question is already answered, you know that. Your experience will teach you, because it has to be based on that experience and all you do is repeat what you already know and must know very well otherwise I'd say don't talk too much, leave it alone, maybe to someone else. Give each person a chance. Don't interrupt. Let them say what they wish. If you want to add, alright; if it is addition, but don't repeat the same thing. It is not a question of showing off, that you also know, what is the difference when the truth has been said. It's enough, does it make any difference who says it as long as the truth has become known. Why should you insist that your name



is attached to a brilliant remark. If you want to be there first, maybe that kind of vanity can be expressed in a certain way but don't emphasize it. Also, if because of it you have formed, and <sup>you</sup> have found a very happy formulation, maybe a good use of a word, something quite convincing, and that you've been able to put in that tone of your voice in such a way that the cause that inspired confidence, because he had to listen to you. You were talking at that time. And what was it that you were talking - You see. This play is put on by someone else. It is not you. You might say it's the author. The author of all questions and answers. The author of knowledge. The author of being of a theater of the level of the atmosphere created by a troop of actors. You at most are a channel only. Try to remember this. When you talk about truth. When you talk even about your own experience, it is only that what, to use that word, esoteric knowledge, existing through all ages, eternity, in eternity. Always and everywhere happens to be flowing through you at such a time. No credit. Only you might say a certain joy, that somehow or other that happened to be through you and that the fortunate formulation of that course, you might say it pleases you. This channel if has to be pure, something flows through it when the channel is not pure, a little bit of that what is the channel will attach to it like sometimes rust comes in water, particularly when it has been standing for some time and at first the flow is not entirely clear. Be very careful, don't mix, don't put too much of your own, so-called your own, that what belongs to you as a channel into that what is the fluid, which is supposed to flow through. If you can eliminate it then you will have the purity of the substance which is necessary for them to drink to be fed by. And in that kind of a purity

they will love you for that, because you remain constantly with God in the background. You can be happy of course. Each person can be happy, when there is something that is manifested which is correct. And as such one learns/<sup>then</sup> that in this kind of a manifestation God can appear and is willing to utilize you as a tool, only as a tool. The requirements are purity and clarity. Clarity is sharpness. That is what is required of the tool so that it serves the purpose for which it has to be used. Of course it can be manyfold or many, many tools and many, many people. There are many, many thoughts, many concepts all related, you might say, to esoteric knowledge, if you like, to the knowledge of the world, to the world of your inner life. All related to that what you are as a man and to the extent then that you are willing to part with that and to allow you to be used for that kind of information to flow through you; to that extent you change, because in that way you become part of that what is flowing through you. If you only could see this, how to answer questions. How to answer and give you the opportunity of really becoming fully yourself what you should be, and that constantly this kind of attempt you make to help others should be for you first to help yourself to be able to help, because if you cannot do this, your help to someone else is of very little value, and particularly keep that in mind, that when you start to quote, it is not your own. It has to come from you. Something that has been digested, you see, the channel is not made until there is that form of digestion. You cannot and/<sup>you</sup> will not be able, because soaking it in and then reporting again using the same kind of formulations is not the creation of a channel at all - it happens to be a reflex only, a little bit of a penetration and out it goes again almost as a reaction. A flow of words is born within one's magnetic center. If one realizes that as a form of life in which one must live and constantly be attentive to, that then with this one is



Completely taken up and changed and becomes in reality that what is required of man to be, a help and a servant to the Lord Creator of which then such a servant becomes the creator instrument, to carry through, to carry forward and to continue and to dedicate with his life all his manifestations everything that belongs to him. And in truth daring to say that it is not his and that he is willing to admit that that what is now formed in him is of course not his own but he can because, if it is as a fact flowing through him, not only become acquainted but gradually changed because of the fact of this flowing and contact within himself, then receiving from infinity that what is now to be subjected to his own finiteness. At a certain point this infinity and finiteness have to contact each other. You must start to realize that, otherwise we ~~start~~ ~~go~~ talk about two different realms and there is no possibility of understanding each other, because one may remain on earth and constantly <sup>form, and constantly remain in</sup> remain in the necessity of having to use the form and never get out of it, and never being able even to dissolve it or even to put it in a different kind of a form as long as it remains that you see we live in an unreal world.

You see you must understand that the worlds as we know them is made up of two things of course - phenomenal world, that what we can conceive with our eyes, with our sense organs; and the numina, for which we have very seldom an instrument of perception. We have it sometimes. Intuition can help you. Magnetic center could receive it. That what is not to be seen or to be described in words; that what exists can nevertheless that what manifests; that what constantly remains and never is subject to any particular law of destruction; that what is God within man and man, if he

understands his manifestations, could become dissolved in the unity of that what exists forever and ever. You see we believe many times that even on earth that there is already a distinction between that what is phenomina and numina. We think we know a little bit and we are many times misled because the phenominal world is and remains for us subjective. Let's say it this way. I feel many times that that what is the sun for me is already an indication of his endlessness. I'll simply say this because I want to give a certain perspective to my own life on earth in order to illustrate that if I only could leave it and gradually become free from it, that I then would go through the planetary region towards the sun and that if I could reach the sun then then I would have reached what I need<sup>to</sup>. You see it isn't ~~the~~ true, because the sun still remains phenomina for us. We still see it; we still are under the influence. We still have the manifestations of the sun on earth. It's only an illustration to indicate that although, if we go in that direction of the sun, that gradually there has to be a point in which the numina must occur, in which an awareness can take the place instead of that what is perception. What is there that we know about really that is for us numina. There is only one thing. That is anulius. What is the fact about anulius? It never is shown. It never can be perceived. It always remains back of the moon. And the moon becomes for us a representation of what we think the sun is and even the sun can only see anulius when the moon eclipses the sun. You see this is an important thing to realize, because this anulius only exists for the sun when the sun is dark. It only exists for us when we know that the light of the world as the sun represents for us has been darkened. It is as if that what we ~~has~~ always have taken for the final sanctified knowledge and truth

is no longer the truth, but it has to become truth only when out of the phenomena it has changed into numina of something which cannot be perceived which is in that kind of a darkness and then the awareness of man on earth can start to realize that what the sun really means, and that the sun in that state does not give light. That ~~that~~ gives light for one is anulus only and only in the realm of not manifesting, not being able to perceive, not existing for us and only through a means of awareness - not our ordinary intellect, not even intuition - but the fact of an existence by itself which only becomes noticed even to the sun when that what is the sun usually doing and shining ( word unclear ) giving light and heat, has been taken away from it from our standpoint looking at it and then seeing that that because it has become dark, that what is reality has become apparent for the sun. The sun also has to exclude from itself the phenomena of the earth. Man has to exclude from himself all manifestations of forms, including the sun, including the planets. That is why astrologically it is so extremely difficult to understand what man is in reality, we'll talk about the spiritual being and we say there is something there that is not put in any kind of a form and that only temporarily every once in a while can be expressed as an ectoplasm, maybe existing then and again as a necessity for the perceptions of our eyes because then we call it reality. We call the sun real and it is not, and we know that when it is not and the negation has taken place when sun has been darkened. Then the reality of anulus becomes for us the one and only <sup>the</sup> factor of existence. Try to look at this way of how man ought to be; how he, in his life, constantly being dependent on the manifestations as expressed in phenomena remains asleep and that he is even

more asleep, more in darkness when there is an eclipse of the moon in front of something that otherwise would give him so-called light and heat to remind man that that is not a reality at all. That we understand the function of the moon for us to indicate for us that that what usually takes place and we assume to be so, is not so, and that the moon gives us and performs for us a service to indicate how the sun should be considered and is the elimination of all manifestations, all forms, so that then what remains, or that perhaps what at such a time can be conceived, is the reality of the spiritual being; freedom of that kind. Anulius is free. At that time infinity as expressed in anulius and never being seen then becomes noticed and we as men become aware of the totality of all living. It also means, of course, that when the sun is dark, there are difficult days, days in which our ordinary life there is no light. Days of suffering. Days through which we have to go; which we do not like of course. We always want a little bit more of sunshine than we can have. We have to live through this kind of suffering. We have to understand that that and all other kind, whenever it happens to be, and it is ~~probably~~ happening, because only once in a while there is that kind of an eclipse and I cannot regulate it because it is not in my hands. It doesn't belong to my framework and nevertheless I'm affected by it and when it does happen, it becomes an opportunity for me to realize what is really truth. It means, of course, that when it is difficult I must work much more, much more, as long as I live in the symbolic acceptance that the sun gives me light and heat, of course then I assume that simply by going there and the multiplication of myself in different kinds of forms of manifestation, that then I will reach ultimately that what is God. I

won't reach him, because I first have to negate that what is unreality in order to get the positive energy. Minus times minus must then become plus, and plus for me is infinity at that time. How, how do we live, because we resent constantly that we have to suffer a little bit and that we live in darkness and that we cannot see and that we don't know and this not seeing makes for us that everything happens accidentally; there is no law that we know about and we hope then it will get to the region or the level of the planets or the level of the sun, that everything will be disclosed and it won't at all because when we get there, nothing is there. That what we now know already a little bit as far as the moon is concerned as reflected light, that the moon in itself is completely dead and it cannot give any life to us and <sup>then</sup> we hope that the sun will do this and we realize that if the sun really asks for ( word unclear ) remains for us a manifestation that then we still will remain in this kind of false light for us and will never disclose that what is the reality of anulus. How can we perceive it or conceive of it? How can it affect us? How can we find it within oneself? Your magnetic center is anulus. It cannot be seen, it can only be made aware of some kind that it exists for you and that you know that that life exists. The acknowledgement of life as a rule totally and not divisible. Totally within man even if he is now manifesting in a body and maybe gradually develops a Kerdjanian; that only in his soul there is an outlet to the si do of that octave, in order then, at such a point, to become united with everything existing. That is the point where infinity reaches, reaches out to the finiteness of our ordinary existence. I say ordinary because it is still human. It is still within the limits of this earth. It is still within our solar system. It is still

within the possibilities of the development of man up to man number 7, but at 7 it starts to change already a little because you see that what has become the permanent is a streak of light from infinity and it darkens more and more that what is man number 1, 2, 3, 4, 5, and 6. Number 7, the permanency of the so la si of that octave, gives us the jumping-off board to jump into space. And the <sup>strange</sup> thing is, when one does a jump, there is no more space because space we only know because of dimension. Time we only know because of space. And when we jump off into that what is eternity, there is no phenomena left to measure either our speed or our form, or our rising, or our changing, but all is one. To reach it within oneself; to develop in such a way that constantly wishing to go deeper and deeper and not to be afraid. To go into oneself as deep as you possibly can and then, if you cannot do more, then to do more. Never to stop. Never allow yourself to be lazy. Never believe in something that has no substance, for you as yet. Never take anything from anyone else. Only experience for yourself, in which then, whatever is now phenomenal for you - even phenomenal on earth, extraordinary - becomes a little different in substance and then has lost the particular quality which is inherent in any form of manifestation. This inside of the point within oneself which does not change; that what is within oneself as a permanency belonging <sup>to</sup> that maybe life, maybe life without limit, maybe at that point what one can call then God within. The formation of the conscience again drawing to a point of existence in which one could live if one really wishes to do away with everything that is now the phenomena of the world. To correct your viewpoint. To be able to focus; to concentrate; to make all rays become one. That will give you the heat. It is like a lens. Only then when the



rays, this line from the sun, coming together and then when something might even be ignited, it happens to be there over that kind of a condition. This focusing of the sun's rays will give you heat and when it burns it will give you light. It is yourself. That what belongs to you, not to the outside world. Not that what is ephemeral and not what is, I would almost say hypocritical; that what is unreal, nothing of that; reality I saw your amulius within yourself is your magnetic center; that kind of attraction of life in itself being what it is, wishing then to unite with everything outside, inside, everywhere, eternally, in time, eternally, time without end, endless creator, father. And even such things like words, even if they indicate the concept and to put them again and again into some words so we can recognize them, we drag them down to earth and we shouldn't really. The only solution is that when one lives on earth, one tries to understand what binds us here, what keeps us here to introduce them, if we put that kind of a quality in a certain form, even if we say it is temporarily a form, as long as the substance is clear and real for us, that then with this, maybe because of this content, it will start to wish to get away from the form. It is that what comes out of the magic flask when you open the stopper. No one knows and why is there a warning not to open it until you are a master and when it opens accidentally it sometimes may kill you. The deeper one goes, the more danger there is to lose yourself. The more difficulty there will be on the road not knowing which way to go, although everything points to the center and still you don't know until one has lost oneself completely in all manifestations. Willingly to give up all forms for the sake of the all existing and again all existing as existing not having a y opposite, as if then in such a state

of bliss that could exist which you cannot define. This should be your magnetic center. This should be the reality to which you must return time and time again - allowing it to be, allowing it. Not even to state it; not even dare to think it, but just to be on a level as if that's all there is to it, as if even your breath is too much and you don't dare because maybe if you did it might disturb that what is reality. Of course we don't always live that way - we cannot, it is impossible. We realize it at times and in that kind of a consideration of seeing this and realizing it as an actuality this, I would almost say, this terrible silence that has to come. The utter impossibility of finding any kind of word that is suitable. Every time one tries, one throws it away because it is not yet. Any time that one wishes to create something that for a little while one puts in a form because it's the way I can recognize it. And every time I'll have to say it is not right yet. How do I see beyond the moon. How can I get away from reflected light? How can I know what is right for me? What is truth for me, when I'm confronted with all kind of things in life which <sup>of course</sup> appeal and I do not know honestly. I don't know honestly what to do with everything in me. Energies, wishes, wanting to grow, to express oneself. How do I grow? To be quiet, to empty myself, really to relax and to do very simple things requiring practically no energy at all, but just a little bit of movement. Just a little in order to keep the little machinery going so that it won't rust, to keep a little bit, you might say this liquid flowing so that there is no stagnant water. That little activity, that will do. That is the spark; what is needed is the kindling. The kindling of one's breath. The kindling of giving it life. The feeding of that exactly the

same as when a baby is born and appears on earth. A breath takes on the form of food and helps then, that little child, to develop. a little bit more of an intellect and a feeling center and ultimately being able to procreate. It is still on ordinary earth. It is only air we breathe. But when I wish to create with that what is within and that I prepare so that whatever is within, that it is not going to be spoiled. That I want to keep it pure and then I open myself. In this kind of quietness, silence, no words needed, no words wished. Not even concepts. I try to see then where is this ~~(contact is not clear)~~ with infinity and this phenomenal world. To lose all of that and still to remain. This form of life. How will we do it? How can we, just ordinary human beings - you know we're nothing special - and still within all the time this kind of a possibility exists, because we hope, we believe in it. We wish to grow. We want to extend ourselves. We want to find out what is at the end, even if we find out that there is no end, still for the time being we have to go in that direction because it's all we have. It is not going to be given any more than what we wish for. If we continue to wish, somehow sooner or later the road will open up. Then the road has to be traveled. And then, at the end of that road there is this beautiful, impossible to describe, that what one really loves and cares for. Again I say what is it? How does it happen? You see I say these things because in another couple of months I won't be able to tell you. I will tell you again and again and again when I come back, but during this period you have to live also. I would like you to remember that this kind of life is in all of us. There is nothing that is so special about it, that you cannot take it, cherish it, hold on to it, keep it, protect it, and then let it be in the best way you

can. Attend to that what is creation for you in the kind of a soil you prepare. Within your means you prepare, but you have to work. If you don't work what will happen? It will be thrown away in time. The winds will come and the storms, and the sandy foundation will simply dissappear, and you, you will die with it. Make up your mind; make up your heart; make up your experience; make up your consciousness; make up conscience; make up your will, become a man, unite, for your ownsake unite, for your life unite to keep it so that if the Lord comes and asks you what did you do with the talents that you have given, you can say, here, I worked. I don't know if you make ten out of ten or five out of five, because you have to be active in the vineyard of the Lord and active not only to bury your treasure. You live, you form whatever you wish & for the time being as a manifestation within the limitations of yourself, will gradually that what is now manifestation under the influence of the a real anulus becomes transparant, so that then the rays from anulus as indicated by numinal world, by a spiritual quality, by that what really can be received within yourself if you prepare sufficient soil. To make it pourous so that it can penetrate and not be hampered by all the little manifestations and idiosincracies, and all your little tendencies of the periphery, mostly of your body for a little while; but gradually to dig sufficiently deep to know that that what is now still opaque should become so transparent that even a mulius with all its strength can go through the moon - your moon. Your transparency, now dissappearing, reaching, making contact with inner point in yourself. Your center, being attracted because it is magnetic. Read, sit, think, come to yourself, be quiet. Tell all the thoughts to dissappear and leave you alone. Tell them you don't want to play with them

now. Tell them you have other things to do. Tell them later, yes, I will again in ordinary life, I will attend to you, all of you, the little thoughts, professionally, personally. I will do it. Yes, you tell ( word unclear) so. But don't for God's sake bother me now. I have something that I must do now. It's important. I have to go, you see, then. <sup>Because</sup> it's a road of suffering and sometimes I have to be alone and not even the three disciples can go along. It is ~~this~~ in life sometimes one must face and only when I face it you see. The german saying, "Es must er ruin leer". It has to be worked for, wrestled for, to be fought. To wish to be; then to x overcome. Then to be blessed. Once a week you try it. You make such little times out of your life. You take it out of this wonderful life of yours when your so busy and when you cannot find time for this or that and the other. You take it. Maybe on a Sunday. On some day when you get up early. When nothing as yet has happened. Sometimes maybe when you sit up late, very late, until everybody has gone to bed and there is quietness also in the city, and then you come to yourself and you try then to make this kind of contact with that what is your inner life. That what is real essence in you and at such a time you let your mind go, let it be, don't pay attention. You let your feeling, if you can, let it flow out. You don't need it and you sit with your body, if you can, relaxed, but sit straight, and keep on breathing rythmically so as to establish a certain way, as if one takes in air in a certain **rhythm**. The rhythm of you making contact with the rhythm of infinity.

I'll see you next time when I come back. Good night everybody.